

الموجز في صفة صلاة النبي

Summarized Description Of The Prayer Of The Prophet

(May Peace And Blessings Be Upon Him)

Taken From The Book

الموجز في صفة صلاة النبي

وصيامه وقيامه واعتكافه

Summarized Description Of The Prayer, Fast, Night
Prayer And I'tikaaf Of The Prophet
(May Peace And Blessings Be Upon Him)

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Summarized Description Of The Prayer Of The Prophet Of Allah

(May Peace And Blessings Be Upon Him)

Salah (Prayer), The Second Pillar Of Islam

By consensus of the companions of the Prophet (May Peace and Blessings be upon him), someone who abandons the Salaah has committed kufr (disbelief).

Walking To The Prayer

Walking to the masjid with a pure intention is essential, and no specific Dua has been established from the Messenger (May Peace and Blessings be upon him) whilst walking to the masjid.

It is recommended to walk with tranquillity and not hasten unless there is fear of missing the salah or a unit (Rakah) in which case he may walk slightly faster.

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When entering the masjid a person should recite:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“O Allah, open before me the doors of Your mercy”,¹ entering with his right foot first thereafter it is recommended that he prays Tahiyyatul masjid². If he decides to sit before praying Tahiyyatul Masjid to eat or drink something or to take a short rest he may do so and it is fine for him to stand and perform the prayer thereafter.

Shortly Before The Prayer

Again, no particular Dua or Zikr (remembrance) has been established from the messenger (May Peace and Blessings be upon him) just before beginning the Salaah (opening takbir); however, He (May Peace and Blessings be upon him) would be preoccupied in straightening the rows for Salaah³ and using Siwak⁴.

To stand close to the Imam has its virtue however there is no difference between standing on the right side of the row or the

¹ Recorded in Sahih Muslim

² Recorded in Sahih Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan Tirmizi, Sunan Ibn Majah and Sunan Nasa'i

³ Recorded in Sahih Bukhari

⁴ Recorded in Sahih Muslim, Sunan Tirmizi and Sunan Nasa'i

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left side (in terms of virtue), but it is best to stand directly behind the imam.

Intention

Intention should be made in the heart⁵, and to utter it audibly is an innovation.

Facing The Qiblah

It is mandatory to face the Qiblah during Salaah whether the prayer is obligatory or optional except for the person who is unable to, like someone praying on a plane or a ship that turns away from (the) Qiblah. Such a person should begin his Salah facing Qiblah, thereafter there is no problem if the direction changes.

It is also permissible to pray the optional prayer in a car or any other mode of transport (during travel) by gesturing without having to face the Qiblah.

It is a Sunnah for the Imam and the one praying alone to place a Sutra (barrier) in front of himself. The distance between himself and the Sutra should be three arm lengths⁶.

⁵ Recorded in Sahih Bukhari and Sahih Muslim

⁶ Recorded in Sahih Bukhari

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Beginning The Prayer

(The person praying) should say **الله أكبر** whilst raising the hands up to the shoulders⁷ or the ear lobes⁸ and extending the fingers. And It has not been authentically proven from the Messenger (May Peace and Blessings be upon him) to face the hands towards Qiblah whilst doing this.

The Qiyam (Standing)

The Qiyam is a pillar of the obligatory prayers and a Sunnah for the optional prayers. The sick and those who need to do so may use a stick or lean on a wall to aid them in Salaah if necessary.

And there is no authentic evidence indicating where the Messenger (May Peace and Blessings be upon him) would look in his Salaah.

The Qiyam should be done in an upright posture without joining the feet as doing so is contradictory to the Sunnah. And if the prayer is prolonged he may alternate between leaning on either foot.

⁷ Recorded in Sahih Bukhari

⁸ Recorded in Sahih Muslim

The Opening Supplication And The Recitation

Beginning the Salaah with an opening Dua is a Sunnah. It is also a Sunnah to vary the opening Duas from time to time.

Then he should ask Allah for refuge from the cursed shaytaan (by reciting) (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ)⁹, followed by him saying (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) inaudibly¹⁰.

He should join his hands by placing the right hand over the left hand¹¹ and may position them anywhere from the belly button to the chest.

He then begins to recite surah Fatiha slowly, verse by verse.¹²

He should recite audibly in Fajr and the first two units of Maghrib and Isha. At the end of Surah Fatiha the Imam and those praying with him should say “Ameen” loudly¹³. Those behind the Imam should not recite Surah Fatiha during the audible prayers except in those units where recitation is done quietly according to the most correct opinion.

⁹ Surah Nahl: 98

¹⁰ Recorded in Sahih Muslim

¹¹ Recorded in Sunan Abu Dawood and Sunan Nasa'i

¹² Recorded in Sahih Bukhari

¹³ Recorded in Sahih Bukhari, Sahih Muslim, Sunan Nasa'i, Sunan Abu Dawood, Sunan Tirmizi and Sunan Ibn Majah

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After Surah Fatiha any portion of the Quran which is found to be easy may be recited¹⁴. In the Fajr prayer he should recite from the Mufasssal surahs which according to an opinion are between surah Qaf and Surah Nas, the short or medium length Surahs in Maghrib and from the medium length Surahs in the other prayers. To recite from the long Surahs during Fajr and Maghrib is also a Sunnah. It is also disliked to lengthen the Isha prayer and prescribed to shorten the recitation whilst travelling.

Reciting an entire surah in each unit of prayer is Sunnah, however, there is no problem in dividing a Surah and reciting it over two or more units on rare occasions.

Khushoo' (Humility And Attentiveness) In The Prayer

Khushoo' (Humility and Attentiveness) is the heart and soul of the Salaah; Salaah becomes difficult for the person that doesn't have Khushoo' and it is from the characteristics of the successful believers.

¹⁴ Recorded in Sahih Bukhari and Sahih Muslim

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Ruku (Bowing)

He then performs the Ruku' (bowing) by saying “الله أكبر” whilst raising the hands as is done at the beginning of the Salaah.

According to the correct opinion, saying the Takbir is a Sunnah during each movement within the Salaah. Raising of the hands (Rafa 'ul yadain) is done in four places during the Salaah;

- 1) The initial Takbir,
- 2) Before Ruku',
- 3) After rising from Ruku'
- 4) And when standing for the third unit of Salaah¹⁵.

Those praying behind the Imam should bow down after the Imam and that is the Sunnah.

In Ruku' the back should be kept straight without raising the head or lowering it excessively. The hands should be placed on the knees, clasping them with the fingers spread¹⁶.

¹⁵ Recorded in Sahih Bukhari and Sunan Abu Dawood

¹⁶ Recorded in Sahih Bukhari and Sahih Muslim

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Lengthening the Ruku' is a Sunnah and it is not permissible to recite from the Quran during the Ruku'¹⁷, however the Dua to be recited is:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

“Glory to my Lord the Exalted,”¹⁸ three times, and it is good to say it ten times. Other authentically reported invocations for the Ruku' are:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Glory is to You, O Allah, our Lord, and praise is Yours. O Allah, forgive me.¹⁹

سُبُّوحٌ، قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Glory (to You), Most Holy (are You), Lord of the angels and the Spirit (Jibreel).²⁰

¹⁷ Recorded in Sahih Muslim

¹⁸ Recorded in Sunan Abu Dawud, Sunan Ibn Majah, Sunan An-Nasa'i, Sunan At-Tirmizi and Musnad Ahmad.

¹⁹ Recorded in Sahih Bukhari and Sahih Muslim

²⁰ Recorded in Sahih Muslim and Sunan Abu Dawud

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سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبَرِيَاءِ، وَالْعُظَمَةِ

Glory is to You, Master of power, of dominion, of majesty and greatness.²¹

Personal supplications can be made during the Ruku'. Then he rises from the bowing position saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah hears whoever praises Him.²² This is specifically for the Imam and the person praying alone. As for those praying behind the Imam, they should say:

رَبَّنَا وَلَكَ الْحَمْدُ

"Our Lord, praise is Yours"²³

²¹ Recorded in Sunan Abu Dawud, Sunan An-Nasa'i and Musnad Ahmad.

²² Recorded in Sahih Bukhari

²³ Recorded in Sahih Bukhari

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He then goes on to prostrate and he has the choice to put his hands on the ground before his knees or vice versa depending on his circumstances.

The prostration must be performed on “seven limbs”; the forehead, nose, both hands, both knees and both feet²⁴, separating the thighs and not allowing the stomach to touch other parts of the body, joining the fingers and directing them towards the Qiblah whilst reciting:

سُبْحَانَ رَبِّيَ الْأَعْلَى

‘Glory is to my Lord, the Most High,’²⁵ three times, and if it is increased to ten then that is good.

Prostration is the greatest position for making supplications.

²⁴ Recorded in Sahih Muslim

²⁵ Recorded in Sunan Abu Dawud, Sunan Ibn Majah, Sunan An-Nasa'i, Sunan At-Tirmizi and Musnad Ahmad.

Sitting Between The Two Prostrations

Thereafter is the sitting position between the two prostrations. It is Sunnah to sit in the Iftirash position, which is to place the right foot in an upright position whilst directing the toes towards the Qiblah and spreading out the left foot (in a way which makes it easy) to sit on, or sitting on both heels with both feet in the upright (position) and having the toes pointing towards Qiblah. This position is called the Al-Iqaa'l position²⁶.

Between the two prostrations he recites the following:

رَبِّ اغْفِرْ لِي

My Lord, forgive me.²⁷

Thereafter, the second prostration is the same as the first and the second unit of Salaah is the same as the first, the only difference is that the opening supplication is not mentioned in the second unit and the length of the recitation is halved in the second unit in comparison to the first unit.

²⁶ Recorded in Sahih Muslim, Sunan Abu Dawood and Sunan Tirmizi.

²⁷ Recorded in Sunan Abu Dawud

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Tashahhud

He then rises for the second unit by pushing down on the floor with his hands. Thereafter he sits for the first Tashahhud; he sits in the Iftiraash position after the second unit²⁸ (in first Tashahhud).

Tashahhud is one of the obligations of Salaah, so, the Salaah is broken if the Tashahhud is left out intentionally. If it is missed accidentally then a Sajdah Sahw (prostration of forgetfulness) should be performed. If someone stands up for the third unit without performing the Tashahhud and stands up straight then he should not return to the Tashahhud (after remembering that he missed the Tashahhud).

Extending the finger is prescribed in the first and last Tashahhud²⁹ however, moving it is not established (from the Prophet of Allah). Salah upon the Prophet of Allah (Sallallahu alayhi was sallam) is not to be said in the first tashahhud.

²⁸ Recorded in Sahih Bukhari

²⁹ Recorded in Sahih Muslim.

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The most authentic form of Tashahud (the supplication to be recited) authentically reported from the messenger of Allah (May Peace and Blessings be upon him) is as follows:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

All greetings of humility are for Allah, and all prayers and goodness. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and His Messenger.³⁰

³⁰ Recorded in Sahih Bukhari and Sahih Muslim

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To send Salawaat and Salaam upon the Prophet of Allah (May peace and blessings be upon him) is a Sunnah in the last tashahud (before salaam) and can be said as follows:

"اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ".

O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious.³¹

At the end of the final Tashahud he supplicates. And of the most emphasized supplications is:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ".

O Allah, I seek refuge in You from the punishment of the Hell-fire, and from the punishment of grave, and from the trials of life and death, and from the evil of the trial of the False Messiah.³²

³¹ Recorded in Sahih Bukhari

³² Recorded in Sahih Muslim

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And the last tashahud is one of the pillars of the prayer.

Tasleem

At the end of the Tashahud he makes Salaam to the right then to the left. The first (salaam) is obligatory and the second is a Sunnah. Both Salaams are recited as follows:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“Peace be upon you and Allah’s mercy” it is Sunnah to make Salaam to the right by turning the head in a way that those behind can see the right cheek and left so that those behind can see the left cheek³³.

³³ Recorded in Sunan Abu Dawood, Sunan Nasa’i and Sunan Ibn Majah

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Biography

The sheikh's name is `Abdul-`Aziz bin Marzouq al-Turayfi. He was born on 7/12/1396 AH (7/9/1976 CE).

As for his university studies, he graduated from the college of Sharia of Imam Muhammad bin Sa `ud University in the city of Riyadh. As for his occupations, he was a researcher for the Ministry of the Islamic Affairs, then director of Studies and Research in the Center for Research and Studies, and... then an Islamic researcher in this same center.

He began memorizing Islamic texts at the age of 13. The first text he memorized was Al-Baiqūniyyah (in the science of hadith). He memorized Kashf al-Shubuhāt, Kitab al-Tawhid, Fadl al-Islam, al-Manzoomah al-Raḥbiyyah and Bulūgh al-Marām, along with hundreds of lines of poetry by the age of 18. He further went onto memorize Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud and other books of hadith. He also memorized Manār al-Sabīl and al-Risalah (of Ibn Abi Zayd al-Qayrawānī) in the fiqh of Imam Malik.

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He studied countless books in hadith, fiqh, usul, tafsir, adāb (literature) and books of fiqh in the madhabs of Imam Abū Hanifah, Imam Ahmad, Imam al-Shafi'i and Imam Malik. He studied many books of hadith, including Sunan al-Bayhaqi, Sahih Ibn Khuzaymah, Sahih Ibn Hibban, Musannaf Ibn Abi Shaybah, Musannaf `Abdul-Razzāq and Sunan al-Darqutnee. Other books studied: Fataawa Ibn Taymiyyah, Zaad Al-Ma'aad, Tafsir Ibn Kathir, Tafsir al-Tabari, Tafsir al-Baghawi, Tafsir al-Zamakhsharī, Tafsir al-Tha'labee, Seerah Ibn Hishaam and al-Mughni.

Notable teachers:

His eminence, the great scholar, `Abdul-`Azīz Bin Bāz

Shaykh Şafī-ur-Raḥmān al-Mubārkpourī

Shaykh `Abdullāh Bin `Aqīl

Shaykh Abdul Rahman bin Nasser al-Barrak

Shaykh `Abdul-Karīm al-Khuḍayr

Shaykh Sāliḥ Āl al-Shaykh

Shaykh Muḥammad `Abdullāh al-Şūmālī

More information available at the sheikh's official website:

<http://www.altarefe.com/>